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Central Africa as a Missionary Field.

1878.

Paper of Maj. Malan.

and

Report to Industrial Committee

[A. L. Thompson D.D.]

CENTRAL AFRICA AS A MISSION FIELD.

EFFORTS AND AIMS OF THE AMERICAN BOARD.

The recent great increase of interest in Africa, and in efforts for its evangelization, occasioned by the discoveries of Livingstone, Stanley, and other travelers, and increased among Christians by the missionary efforts already commenced by several British societies in the interior of the continent, will render the publication of the subjoined papers, and of the outline map, specially acceptable.

AN APPEAL.

On the 29th of January last, Major Malan, formerly an officer in the English army, who has been acting, for some years past, with much success, as an evangelist in Southern Africa, came before the Prudential Committee of the American Board, and read the following carefully prepared statements, urging the committee to take measures for establishing, at an early day, a mission of the Board in the newly discovered regions of Central Africa. Various points presented in the paper were illustrated and enforced by additional extempore remarks as he read: —

Dear Sirs and Brethren: It is due to the respect which I have for you, and for all the Christians in the United States who are interested in the great work of foreign missions, that I should state the reasons which have led me to journey from England to Boston expressly to plead the cause of mission work in Central Africa, in connection with your mission among the Zulu Kaffirs of Natal.

It was my privilege, while laboring in the mission field of Southern Africa, to become acquainted with the missionaries of the American Board of Foreign Missions and with their work there. In 1875 I visited all the missionaries who were then present at their stations. From what I saw and heard, and from the opportunities afforded me of meeting with the members of their native churches, the impression was fixed upon my mind, that in the American mission in Natal, God had prepared a powerful instrument for the great work of preaching his word in the vast interior of Central Africa, which was at that time opening to missionary enterprise.

This conviction was deepened as I studied the providential circumstances under which the churches of America had been led to found that mission. The great difficulties against which your missionary pioneers had to contend; the remarkable way in which the mission was afterwards maintained; these things, and the geographical position of your field in view of a mission to the interior of Africa, so strengthened the conclusion in my mind that the Lord

had thus prepared for his people in America the best base of operations for his work in Central Africa, that after much consideration and prayer I wrote to the missionaries in Natal in 1875–1876, and afterwards addressed you on the same subject.

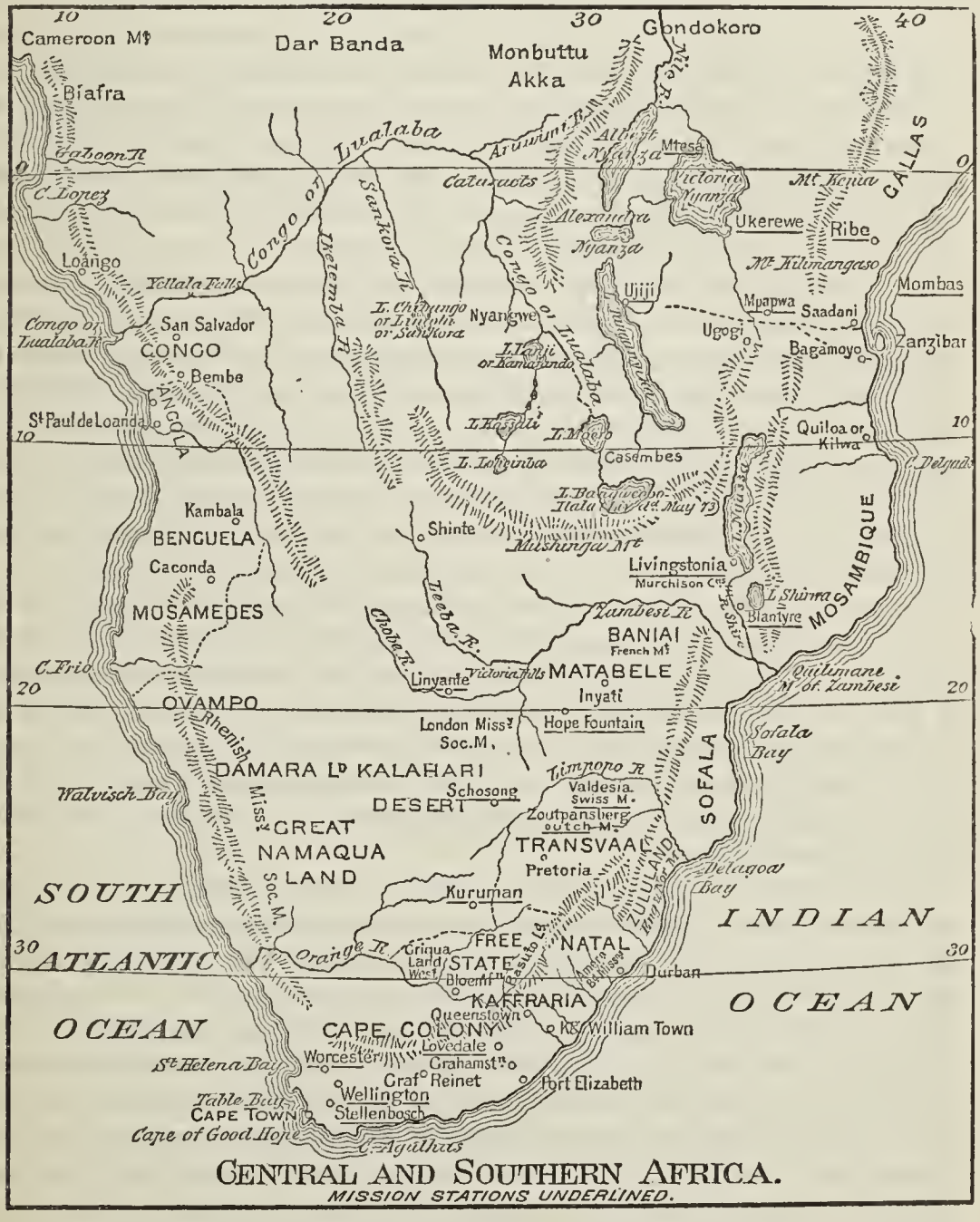
Encouraged by the letters from your missionaries, I felt it to be my duty to God as well as to them, to come over and see you, and I thank you for your kindness in allowing me to address you.

It cannot be disputed that the field occupied by your mission in Natal is the best base of operations in Southern Africa for a mission to the interior. The stations of the American Board have been planted on either side of Durban, the port of Natal, which is the nearest port to the mouths of the Zambesi or to Zanzibar. The missionary expeditions of the Free Church of Scotland, and of the London Society, had to embark at Port Elizabeth, which is a voyage of some days from Natal. In addition, the missionaries of the London Society had to travel from the interior about one thousand miles, and Scotch missionaries one hundred and fifty miles, before embarking. Your stations of Inanda and Amanzimtote are not more than a day's wagon journey from the port of Durban. You could thus easily embark your mission and the necessary reinforcements from the nearest port to the Zambesi or Zanzibar.

2. The position of the stations of your mission, on the seaboard of Natal, renders any effort for development inland unadvisable. All along the interior, for many hundred miles, there are English, Scotch, French, German, Dutch, and other missions scattered more or less closely. It would require a wagon journey of six months to reach a spot where a centre of missionary operations could be established without interfering with the probable developments of other missions; whereas, by sea, the communication with the interior, by the Zambesi, is becoming more and more easy. Letters have lately been sent from Livingstonia, on Lake Nyassa, to Lovedale — the Free Church of Scotland College, near Port Elizabeth — *in six weeks.* Dr. Murray Mitchell, Secretary of the Free Church of Scotland's Mission Board, writing to me, on the 18th January, states: "We are to put a steamer on the Zambesi at the point where goods arrive from Quilimane, say Masaro, and that steamer will run up to the Murchison Falls on the Shiré. A road has just been made from the lower to the upper Shiré, which runs through Blantyre, the station of the Established Church of Scotland. We expect that, by and by, we shall reach Lake Nyassa from the coast in ten days. This may surprise you, but the Portuguese promise to put a steamer on the Quilimane River, and to make a canal from the head of that river to the Zambesi. The canal may not be speedily constructed, but a steamer on the Quilimane river would be of great value." Such are the prospects of the inland journey by Lake Nyassa, and although it is at present somewhat arduous, and everything has to be carried by bearers from the lower to the upper river routes, it is preferable both because of the saving of time, increased facility of communication, and more easy access to the real interior of Africa, to long wagon journeys of many months.

The other routes by which a mission from Southern Africa would travel into Central Africa would be by a road now being constructed from the coast,

near Kilwa, to the head of Lake Nyassa, or by the route being opened up by the London Society's Mission to Lake Tanganyika. This is a journey of seven hundred miles. Their missionaries, Price and Thompson, with a band of helpers, European and native, are now en route thither, and will doubtless fully report whether that way to Tanganyika is easier than it might be up the Zambesi to Livingstonia and across from the head of Lake Nyassa, which, to Lake Tanganyika is said to be a distance of about two hundred miles.



3. What do your missionaries in South Africa say in regard to such an enterprise? A letter "in behalf of the Mission," signed by Messrs. Ireland and Tyler, dated June 9th last year, is thus expressed: "Dear Brother: Your letter to our mission was read at our late meeting, held May 30th to June 4th, and duly considered. It is our sincere hope and prayer that you may be instrumental in awakening a deep and fruitful interest in African

missions. Individually, and as a mission, we wish you God speed in carrying out the plan so dear to your heart and ours, in stirring up Christians in our fatherland to send missionaries into the interior of this continent. We think, with you, that Natal is a suitable base for a mission to the tribes beyond the Zambesi, in the direction of Lakes Nyassa and Tanganyika. Probably, starting from this point, fewer difficulties would have to be encountered, and the risks to life and health would not be so great as from other points on the African coast. We all feel an increasing interest in this matter of an interior mission. But since you were with us we have been greatly crippled in our working force. Mr. Stone has gone to his rest, and the last intelligence of Mr. Wilder was that he was not expected to recover. The work on our hands has grown rapidly the past year, and the age and infirmities of some now in the field admonish us that our labors will soon be over. We are calling on our Board for help, and expect a favorable reply provided the funds in the treasury allow them to send out more men."

In a private letter, one of the missionaries with whom I had fully considered the possibility of such a mission, thus writes: "My views in regard to the importance and feasibility of the enterprise have not changed since we had that season of prayer and talk about Africa's evangelization. Our American churches are, I believe, disposed to listen to calls from Africa, and to act, especially since our Scotch friends have shown them at Livingstonia that missions can be established in the interior of Africa. That you may be able by divine help to stir up our brethren at home to go to work in earnest for this continent is my prayer. Now is the time for the American churches to wake up and unite the mission work in the interior with their Natal mission."

Another writes: "We cordially recommend you and your wish to put the cause of the interior of Africa before the Board. It will be very opportune if your visit should rouse the churches to take part in the work in Central Africa, and lead them to help us, not with cheers, and hats aloft, and promises, but with prayers and hard cash. We want the sinews of missions. To be victorious we must be enterprising, and enterprising warfare upon Satan's kingdom needs money."

Another writes: "Your letters from the brethren will have one sentiment in common, namely, that of regret that our American churches should not see their way and find the means to enter Africa and establish a mission among the interior tribes. The field is a large one, and Great Britain, France, and America together could do but a little of the vast work now opening to the Church of Christ." Another thus expresses his feelings: "Our sympathy and prayers are with you as you go to America. If God puts it into the hearts of our supporters in America to raise the extra funds needful for an interior mission, and they say to our mission here in Natal, 'Go ahead, and establish a new mission in the interior,' I have no doubt we shall find a way to carry out the order with reasonable despatch."

Such are the thoughts of the missionaries laboring in Southern Africa.

4. The expense of such an expedition would depend entirely upon the way in which it was fitted out, and the number of persons engaged. The English and Scotch missions consist of a select number of Christian artisans as well as ordained and medical missionaries. If possible, an experienced Christian

naval officer should conduct the enterprise, as has been done with marked success by the English Church and the Free Church missions. Your mission in Natal would need to be reinforced, to fill up vacancies, and to acclimatize and prepare laborers for future service in the interior. The total opening expenses of the London mission, including supply of stores, etc., for two years, was $22,000. It would be necessary to take a small steamer for Lake Nyassa or Lake Tanganyika, as the Scotch mission has done. A sum of not less than $25,000 would therefore probably be required to fit out such a mission.

5. How is such a sum to be obtained? GOD, who has all hearts at his disposal, can put it into the heart of one or more of the wealthy members of his church in America to give it. The $50,000 required to start the Livingstonia mission was given by several Scotch Christian merchants and other friends of Africa. A similar sum, in two separate gifts of $25,000 each, was given to the English Church, and to the London Missionary Society, by one wealthy Christian, who signed himself "An unprofitable servant." May there not be some such servants in America who would help in this most blessed enterprise for the enlightenment and regeneration of Africa?

6. It ought very specially to be considered, that a native church in Southern Africa is positively necessary as a base of operations for a mission to the interior. The preaching of the gospel in Central Africa must be mainly carried on by African evangelists; men born and trained in Africa. For this work the native preachers of the churches of Southern Africa are well qualified. These churches, numbering now upwards of forty thousand members, have among them elders, evangelists, and teachers, of tested faithfulness, zeal, and ability. Some of these churches have already sent out native missionaries, whose faith and devotion have been honored of GOD. Several small churches in Southern Africa have been founded by African evangelists. The character and intelligence of these races, their courage and endurance, fit them very specially, when strengthened by simple faith in the Lord and by his spirit, to take part in the arduous enterprise of preaching the gospel in Central Africa. The calls which have been made by the English, Scotch, and French missions, for native helpers for their interior missions, have been well responded to, and there can be no doubt that the Zulu Christians would be equally ready to accompany American preachers wherever they might lead them. These African evangelists, understanding thoroughly the habits and modes of thought of their own people, accustomed to build their own houses, and plough their own fields, can travel and exist with as much ease in one part of Africa as another. They are independent of the necessaries and luxuries of European civilization, and could adapt themselves to any exigency in Central Africa. Four white missionaries, at two or more stations, could easily superintend thirty or forty such native preachers, scattered over a very large tract of country. It is on this principle, when the country is opened, that missions in Central Africa should be conducted. The white missionaries going thither should, if possible, be acclimatized and acquainted with African life and character. For all these purposes there could be no better base of operations than your mission in Natal.

A residence of some years in Asia and Africa has enabled me to under-

stand the vast obstacles which the heathenism of those lands present to the preachers of the gospel. The blessed results which have followed the labors of the missionaries in those lands have assured me that the Lord Jesus Christ has all power on earth, according to his word, and that the Holy Spirit is with the faithful witnesses to the living and loving Saviour. The Church of Christ has only to go forward in the name of the Lord, with prayer, and it must conquer and bless.

The above considerations have emboldened me thus to address you. In so doing I have refrained from making any suggestion as to the precise field your mission should occupy. This you would determine when you are enabled to undertake the enterprise. Each month supplies us with fuller information concerning the routes to the great lakes of Africa and the country beyond, and therefore, after communication with the British Societies, who would welcome your coöperation and gladly assist you in every way, you would be able, without difficulty, to decide as to the best spot, and the best route.

The reports sent by the missionaries who have gone into the interior, as to their reception by the chiefs and people, have been very encouraging. The character of the English races is known and respected. The effect of these Christian expeditions upon the slave trade has already been felt. One party, of over twenty, left to perish on an island, was rescued by the Free Church mission. They now form part of the Colony of Livingstonia and are receiving Christian instruction. It is hoped that, before long, legitimate trade with Central Africa will entirely replace that abominable traffic.

If permitted to press one point upon the sympathies of American Christians in regard to this great enterprise, apart from duty to the Lord, who gave himself for us, and mercy to the millions in Central Africa who have never heard of the priceless gift of eternal life, it is the support, the encouragement, and the help they would afford to their British brethren who are endeavoring to spread the light of the gospel in the interior of that dark land. In the letter above quoted, Dr. Murray Mitchell thus writes: "It would very greatly cheer us if America would help us British Christians to evangelize those regions in interior Africa which have been so wonderfully opened up of late, and in so remarkable a degree by Stanley, an American." From personal conversation with the Rev. Dr. Mullens, Secretary of the London Missionary Society, I can state that that society would also welcome an American mission, and rejoice in such brotherly coöperation in the preaching of the gospel to Central Africa.

May God, the Father, the Saviour, the Spirit of power, of love, and of a sound mind, guide his servants in America as to this most important enterprise. Permit me, in this behalf, to request much earnest prayer. Let us believe that he who has commanded us to pray that laborers may be sent forth into the harvest, will, if it be his will, provide the means for carrying out and supporting a mission from the American churches in Central Africa. God has said, concerning his Christ, "I WILL MAKE HIM HIGHER THAN THE KINGS OF THE EARTH;" and he will yet fulfill his word among the tribes in the interior of Africa, as he has among those in the south of that vast continent.

This paper, after an interchange of views, was referred to a sub-committee, who, at the next regular meeting of the Prudential Committee, February 5th, presented a report containing a review of what has been done by the Board in Africa. This report is printed here, with a few slight modifications, for the information of friends of the Board, in regard to its

PAST EFFORTS AND AIMS IN AFRICA.

The sub-committee on the Zulu mission, to whom was referred the statement of Major Malan at the last meeting, present their report.

In common with all present at the session of the 29th ult., we were much gratified while listening to the communication of one who has become personally acquainted with existing missionary operations in Southern Africa, as well as with more recent movements for carrying the gospel into the interior of that continent. We had previously esteemed it a noteworthy fact, that an officer in the British army should resign his position with a view to devoting himself to the interests of evangelism; but it impresses us as yet more deserving of notice and of thanksgiving, that a friend of missions should feel impelled to cross the ocean, not at the instance of any society, convention, or committee, but in obedience to what he deems a direct providential call to himself individually, that he may present the claims of unevangelized tribes in Central Africa. While the throng of mere tourists, of commercial agents, of men devoted to the different departments of science, literature, and art, is annually upon the increase, it is worthy of more than a passing mention that this Christian brother so feels the pressure of spiritual want among a barbarous colored race that, at his own charges, and with no private end in view, on the ground of personal responsibility to the God of missions, he undertakes a distant visit and presentation of this kind. We hail such an event, in the hope that it may presage an approaching period, when purely religious objects shall more generally inspire Christian travelers, when the grandest cause conceivable — the evangelizing of the nations — shall send many a man north, south, east, and west, from one continent and one island to another, though not technically a missionary nor in the official service of any Board. Men in high military and civil positions may find something yet higher — the privilege of visiting and cheering soldiers at the outposts of our sacramental host. "Many shall run to and fro, and knowledge shall be increased."

It is due to the Prudential Committee, and to the American Board whose agents we are, that a glance be now taken at the past of our aims and efforts in behalf of Africa — both its marginal and its interior regions. More than fifty years ago, the Board, at the annual meeting in Northampton (1825), indicated its hope and purpose regarding that continent by the following vote: —

"*Resolved*, That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labors on the coast of Africa." That school, it will be recollected, was then in successful operation at Cornwall, Connecticut.

Four years later (1829) one of our missionaries, the Rev. Isaac Bird, vis-

ited two or three of the cities on the northern coast of Africa — Tunis and Tripoli — with reference to possible occupation as posts of labor. From that early period now referred to, the Prudential Committee were attentively observing the providence of God with reference to the entire maritime border of that continent. On the east no known opening presented itself anywhere between Port Natal and the Red Sea; but on the west an opportunity did offer. The Colony of Liberia had attracted the eye to that region, and it was decided to commence a mission at Cape Palmas, the Gaboon River being of later selection. The first man from the United States to enter upon evangelistic work — in which he continued twenty years — on the western coast, was the Rev. John Leighton Wilson, D. D., now the able senior Secretary of the Southern Presbyterian Board. The day after the annual meeting of our Board in Philadelphia, September 22, 1833, he received his public instructions. One or two extracts from those instructions, delivered by Dr. Anderson, then Foreign Secretary, will show the scope of anticipations at that time:

"An object of primary importance in respect to the inland parts of Western Africa, and the central portions of the continent eastward of the Niger, is the exploration of the country with a view to missionary operations." "Indeed, it is true that almost the whole of Africa is yet to be explored by the Christian missionary, before missions can be prosecuted on that benighted continent with intelligence and efficiency. Having made a successful beginning among the tribes of the coast, around the colonies, we shall, as our laborers increase and the roads are opened, advance into the interior with our permanent establishments. The native races promise the speediest results, and the progress of the Mohammedans must be checked." "Meanwhile, the mission which we hope soon to commence on the southeastern coast, may be expected to extend its outposts more and more, and ascend the coast, and advance upon the central highlands. Our European brethren, also, of different denominations, whose line of march already extends across the continent on the south, will advance from that quarter; the English Episcopal missions will advance from the Mountains of Abyssinia, and our brethren of the same denomination at Sierra Leone, and those of various names at Liberia, will move with us from the west; and our children may hear of the meeting of these upon some central mountain, to celebrate in lofty praise Africa's redemption. O, what a meeting, what a day! And it will surely come; and Africa, all Africa, shall rejoice in the liberty wherewith Christ maketh his people free."

Five years later, and then again twenty-five years later, the Board's Annual Reports (1839 and 1858) contain these statements, showing that the original thought was still entertained: "Of late years it has seemed to the Committee that the field which specially invites our attention is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas." "With the Prudential Committee, it has ever been a leading idea, in the Gaboon mission, to reach the interior, at some point above the peculiar fever influence, and beyond the tangled forests of the coast regions." "When, under the guidance of God's good providence, the mission shall reach such a point, where it can make a home and a centre,

and there gather converts, and educate native preachers to go forth with the word of life in all directions; then will its grand idea be realized, and it will become one of the more promising and interesting missions under the care of the Board." Further citation, to show what ulterior hopes were entertained regarding our own operations in Western Africa, neèd not be made. The whole number of laborers sent from this country to that mission prior to 1870 — the date of its transfer to the Presbyterian Board — was thirty-nine, and at an expense of $165,116.

It was December 3, 1834, that six missionaries and their wives sailed from the port of Boston for Cape Town. They were directed to establish two missions in Zulu Land. Three of the families, being from our Southern States, were destined to the interior, and the other three families, from our Northern States, were assigned to the coastwise district. The former, undertaking a journey of twelve hundred miles in ox-wagons, reached their destination about the middle of 1836. The latter, owing to the Kaffir war, were not able to begin operations on their appointed field before the middle of 1837. Within less than a twelvemonth the disturbed state of the country compelled the mission in the interior to retire to the sea-board, and unite with the one established there.

From that commencement to the present time fifty-four laborers have gone out from this country to the mission among the Zulus, and an outlay of $617,103 has been made.

As regards the eastern coast of Africa, in distinction from the southeastern, it should be stated that the Prudential Committee continued to hold themselves in readiness to avail of any providential opportunity for obtaining a foothold upon the margin of the continent, and that, too, as a base for desired operations in the interior. Correspondence had been opened with the American consul at Zanzibar, a coral island off the coast, in the same latitude with Lake Tanganyika; and when, in 1839, a reinforcement was sent to the Mahratta country, they received instructions — as their ship was to touch at Zanzibar — to make inquiries relating to the prospects of missionary work in that region. Information obtained led the Prudential Committee to resolve upon sending out a missionary as soon as the right man could be found. Such a man, however, did not offer himself.

It was not unnatural that the question should arise, long since, whether a detachment of our Zulu mission might not move inland toward the interior of the continent; and a movement of this kind has been the subject of much correspondence, especially since the year 1872. Several years ago the Committee requested that a band of native helpers might be organized with reference to such an enterprise, and the missionaries have not been unmindful of that request. Every mission of any considerable standing needs an outward demonstration of this sort, in order to the most efficient and healthful development on its own original field.

We have thus taken a bird's-eye view of the aims and efforts of the Prudential Committee hitherto, with respect to Africa; and it appears that for more than half a century there has been a steady desire to effect an entrance into the heart of that great continent; but we have been "let hitherto."

RECOMMENDATIONS AND SUGGESTIONS.

Your Committee are of opinion that the line of policy with respect to the Zulu mission, never lost sight of, should be still entertained — the plan to overstep, in some direction, old territorial limits. Those limits are too restricted. The majority of our stations are in a line about fifteen miles from the sea-board. Mr. Pinkerton has, indeed, as we are glad to know, recently opened a new station, Indunduma, near the Polela River, one hundred and twenty-five or more miles west from Durban, far outside the confines of the field previously occupied. It should be borne in mind that the territory considered as belonging more properly to our mission is environed by the stations of five or six other Protestant societies, and that by the necessities of our situation we are precluded from any great expansion in the immediate neighborhood.

As regards the establishment of a new mission somewhere in the neighborhood of Lake Nyassa or Lake Tanganyika, your Committee do not at present feel prepared to make any definite recommendation beyond these three points: —

1. That further information be sought relating to the native languages of that region and the region westward of the same, especial reference being had to any relationship with the Zulu language.

2. That pains be taken to learn more definitely the best way of approach, the climatic and other conditions of that region; as also the feelings and judgment of the English and Scottish societies which are now making the experiment of an advance in the line of recent geographical exploration.

3. That the written communication of Major Malan, laid before the Prudential Committee, be printed, for use at the discretion of the Secretaries, together with such accompanying statements as they may deem desirable.

Beyond that it seems to us we must await further indications of divine providence. The undertaking is one that would involve great hardship and great pecuniary cost. With our present average annual income, we should not feel authorized to enter upon such an expensive and untried field. But we dare not assume the responsibility of saying that no Christian brother or sister within our denomination, or in some other branch of Christ's Church this side the Atlantic, will be moved to make a specific offer to the American Board of the sum requisite for founding a mission in the newly opened region which has just been mentioned. Unsolicited and unexpectedly, Robert Arthington, Esq., of Leeds, England, tendered to the Church Missionary Society twenty-five thousand dollars; and then, going nobly outside his own ecclesiastical connection, made an offer of the same amount to the London Missionary Society, for the object now in mind. More recently Mr. Arthington has offered five thousand dollars to the English Baptist Missionary Society for opening a work in Western Africa, on the Congo; nor has he omitted to send a subsidy to this country. May not such princely benevolence prove contagious? Has the grace of God yet reached its utmost limits in our country? Shall American energy display itself conspicuously in exploration, and come short in evangelization? More, however, than the largest donations do we need that faith which removes mountains. We would make no appeal, but we would have a statement made; and then continue to hold

ourselves in readiness for an advance toward the great Central Interior of the Continent, should the "Pillar of Cloud" plainly lead in that direction. Your Committee have no question that, sooner or later, the holy war in which we are engaged will be carried into Africa, from the existing coast lines to the more distant and least accessible parts; nor have we any doubt that the American Board should be found among the standard-bearers.

ADDITIONAL STATEMENTS BY MAJOR MALAN.

The above papers on the subject of an American Mission to Central Africa were published in the April number of the Missionary Herald, 1878, and are reissued in pamphlet form for the information of friends of the missionary enterprise.

As stated in this report, the Prudential Committee of the American Board do not feel that they can undertake the heavy expense of a mission to the interior of Africa with their present annual income. May they entertain the hope that the necessary funds for such an enterprise will be supplied at no distant hour, and that thus American Christians will take their share in the privilege and labor of evangelizing Central Africa?

The accompanying map points out the field embraced in present and hoped for missionary operations there. It has been carefully prepared, and shows the discoveries made by Livingstone, Cameron, and more recently by Stanley.

Mombas, on the east coast, Mpapwa, on the road to Lake Tanganyika, and Ukerewe and King Mtesa's capital, on Lake Victoria Nyanza, are stations of the English Church Missionary Society. Ujiji, on Lake Tanganyika, is the proposed centre of the London Missionary Society's mission. Ribe, on the east coast, four degrees below the equator, is the station of the English Methodist mission. Livingstonia, on Lake Nyassa, and Blantyre, on the highlands of the Shiré River, are the commencement of Scotland's memorial to her great missionary. The former is the mission of the Free Church, the latter that of the Established Church of Scotland. Beyond Livingstonia, across the Mushinga Mountains toward Lake Bangweolo, lies the country traversed by Livingstone from Lake Nyassa. He thought it as perfect a natural paradise "as Xenephon would have desired." It is densely populated by the Urungu and Itawa tribes, fine, well developed races, having European physique, industrious, clothed in skins. Beyond them are many other nations who have never heard of the love of God. May not America help to send the Gospel to these peoples?

At Zanzibar there is a mission of the Universities of Oxford and Cambridge. From Quiloa, or Kilwa, a road is being constructed by some British Christian merchants, to the head of Lake Nyassa, for the purpose of opening Africa to Christian enterprise and legitimate commerce.

On the west coast, the Cameroon Mountains mark the location of the British Baptist mission. The river Gaboon forms the centre of the mission commenced by the American Board, and now being carried on with so much devotion by the Presbyterian Board. From the mouth of the Congo, an inland mission to the interior highlands has been recently sent by the British Baptist Society, as another result of Mr. Stanley's last travels in Africa. His letters from Lake Victoria Nyanza led to the mission there.

Below the Portuguese settlement of Benguela, the Rhenish Missionary Society occupies Ovampo, Damara, and Great Namaqua Land; while from the Zambesi to Cape Town the missionary operations of various nations have been so blessed of God, during the past forty years, that it may be hoped the light of the Gospel of Christ will soon shed its rays throughout the length and breadth of that vast region.

Natal is the field now occupied by the A. B. C. F. M.

Near the Cape of Good Hope, the towns of Wellington, Stellenbosch, Worcester, and Graf Reinet, mark spots where seminaries for the higher education of daughters of European colonists are now being carried on by American ladies, most of whom graduated at Mount Holyoke Seminary. These institutions are conducted on the same principle as that founded by Mary Lyon. The Dutch Reformed Church inaugurated this system of higher education for young women in Southern Africa; and the success has been so great that similar seminaries are to be commenced at Pretoria, the capitol of the Transvaal, and other cities.

The prospect of African missions is most encouraging. The toils and trials of the pioneer missionaries and their successors have borne abundant fruit. It cannot therefore be wondered at that an American missionary, writing from that land and urging the commencement of an interior mission, should conclude his letter with these words: "Speak unto the Children of the Pilgrims that they go forward with their African missions."